

sure yeldeib vnto vs, that for as much as
 they are most malicious Enimies vnto vs,
 and doe apparantly thirst either after our
 blood, or the Shipwracke of our faith and
 consciences, that they may not henceforth
 be our iudges in these causes, but that wee
 may both of vs stand as parties at the
 barre of the ciuill Magistrate to bee tried
 in those differences that are betweene vs,
 and that when they shall publickly ma-
 ligne or slander vs or our cause, it may be
 lausful for vs in a dutiful, sober, peaceable
 & modest manne without personall re-
 proche or disgrace in as publicke manner
 iustifie our selues, & then instead of that
 fillie mockseruice to the King of wearing
 a linnen rag vpon our backs or making
 a Christes Cross vpon a babies face wee
 shalbe readie to performe and yeald triple
 homage seruice, & tribute vnto him, &
 shall thinke our liues & all that we haue
 to vile to spend in the seruice of him
 and the Ciuill state vnder him.



FINIS

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FINIS

PROPOSITION

K
698. b. 18
5

ON CONCERNING KNEELING

in the very act of receiving

Howsoever.

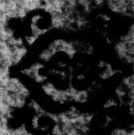
*Published to satisfy professors, yet humble,
lie, Submitted to the judgement of
Prophets.*

Rom. 14. 10. 11. 12.

VVhy doest thou condemn thy brother.
For it is written I live (saith the Lord) and
every Kneee shall bow vnto mee: then, every
one of vs shall giue account of himselfe
vnto God.

Cor. 10. 14. 22.

Flee from Idolatry, Yee cannot be partakers
of the Lords table, &c of the table of Devils.



38.

4
76

PRINTED.



[illegible]

To my Christian friend, N. grace & peace.

Howsoever it greiueth mee to heare of much more to se the troubles wherewith Sathan (knowinge his time to be short) doth trouble the Church of God in all places about vnprofitable and Popish Cerimonies, yet (to tell you the whole troth) my greife is the lesse when I consider that both they them selues, who be most troubleosome, and do most vrge those Reliques of Rome be ambitious, or Dunne Dogges or, non Resident, seruing their belies, and minding Earthly thinges, euen like their Predecessors, who vrged the Cerimonies of Mozes in the Primitive Churches, and their proceedinges (like them selues) be so exorbitant that they cannot but proue odious to all men. VVhat a matter is this, that after the Sacramentall Bread is ministred, the Cup should be denied because of not kneeling? If any of theis scrupulous Ministers had played such apart, though it were with one, openly knowne to liue in sinne notorious without repentance, whom by the 26. canon no Minister shall in any wise admit to the receiuing of the holy Communion, how would that Precisian be trounced But in this Puritan Gouvernement of the Church there

Rom. 16, 17,

18

18
Phil: 3:2, 12

Gal. 6. 12.

there is no fault but *non conformitie* to superstitious vanities, A Bird of theit fether may Preach scores of Popish Doctrines, be scandalous in life, and at his last cast at dice when he hath lost all, say, *In the Spite of God let him do now what he can*, and yet hould his owne well inough, An other mans owne and ill inough I mighte well say if the law might haue due course well, God amend all, and restraime the remnant of this Rage. In meane while I reioice to heare that it is given to any of Gods people not only to beleue in Christ but also to suffer for his sake, hauing the same fight which they see or heare to be in their Ministers, as it becommeth the Ghospel of Phil. 1, 27: Christ, the sincerity wherof belongeth as well to the people as to the Ministers of Christ. for howsoeuer all are not to weare the whore of Babilons Smocke, yet all are to make conscience of bowing the knee to Baal. To confirme your zeale against the superstition of *Kneeling* I haue longe sought (being often solicited so to do by you) and at length found a short but (in my poore iudgement at least to mee) a sufficient discourse which I haue printed, that I may comfort not onely you but many other also who are in doubt, with that comfort wherewith I my selfe am comforted of God. I say Comforted. For when

the iudgment is satisfied the heart is comforted. This onely I requyre of you that there be no inquiring after or gessing at the author or publisher, if that hurtfull curiosity were mortified learned men now fearinge that humor would be boulder to wright and publish their Godly iudgments, touching points in cōtrouerſy among other I heare of a more larg & learned treatise of this point which no doubt the authour will publish in time or other for him if cursous heads itching eares, and wanton tongues do not hinder. In meane while let vs make as good vse of this, as wee can, And the Lord giue vs vnderstanding in all thinges

Farewell



3

KNEELING IN THE VERY
acte of taking, eating and drinking the
Sacramentall bread and wine, in the holy
Communion cannot be without sinne .

IT is to be vnder stood, that, howsoeuer
Kneeling may (in it selfe considered) be
esteemed a naturall gesture of the body, as
standing, sitting, etc. yet in this case, it is
by Institution of man . For neiher nature
nor custome, doth teach vs ordinarily to
knele when we eate & drinke neither doth
the word require Kneeling in this case.
If it be by Institution, it must be either in
respect of a more reuerēt receiuing, or Not.
But if the most solemne signe of reuerence
(vsed in theis partes of the world) be with
out all respecte of reuerence, and that by
Institution of authority, in so high a part
of Gods seruice may not suche Kneeling be
iudged, if not a grosse mocking of Christ,
as was the souldiours their bowing of knees
before him, yet a taking of the name of god
in vaine. Seing all significatiōs of honour,
in Gods seruice, ought to be to the honour

Math 27.29
Mal. 1.6.7.

Jer: 4. 2

2 King. 5. 13.

of his name, and an othe not religiously intended (as in the nature thereof it ought to be) to the honour of God, is the taking of Gods name in vaine. Did Naaman newly brought to the knowledge of God, attribut so much to bowing in the house of Rimmon when his master leaned on him, so that it was not his volũtary act? And shalwe, who haue had the Gospel long, kneeling by institution and determination, in a principall parte of Gods seruice, make no account whether wee honour god, or no, by such kneeling?

3

If kneeling be Instituted for a more reuerent receiuing, then it must be either in regard of God, or of bread and wine. If in regard of god then must wee be well persuaded that such kneeling is an acceptable seruice vnto his Maiestie. And that this may be, we must consider, whether such kneeling be a wilworshipp or a seruice reasonable, and according to Gods will. Least otherwise we finde our selues so far from honoring God, as that we provoke him. As
did

Rom. 12. 1 &

11. 5, 23,

I Ga 29 13:

Math 15. 9,

7

did Nadab and Abihu, who offered in
sense, but not with the very fire which
God appoynted, and were therfore devou-
red with fire. And as did King David, &
the preists, who caried the Arke otherwise
than it ought to haue been, and therefore
VzZa died for it, with a sodaine death. For
God wilbe sanctified (if not By yet) In all
them that come neere him.

But kneeling is contrary to the example of
Christ, and his Apostles, who ministred &
receiued sitting, or in such a gesture, as in
those countreyes was most vsed at eating.
From which example to differ, without
warrant from Gods word cannot be with-
out fault. Seeing examples of holy men,
much more of Christ, are to be followed,
except there be some reasonable cause to
the contrary. And the Apostle to reforme
an abuse which crept (even in their times)
into lone feastes, which were immediatly
before, or after the Lords supper, did ba-
nish them thence, & reduced the manner
of administring the Lords supper to the

4
Luke 22. 14.
1 Cor: 11. 22

A4

first

1 Cor. 11. 23
23:

*first institution, saying: shall I prayse you
in this? I prayse you not. For I haue receiued
of the Lord that which I haue also delivered
vnto you, etc. Wherby it is apparant, that that
forme of administration, which differeth
fro the first institution, is worthy no prayse
and therefore no acceptable service to God.
For if the Apostle would not tolerate an
indifferent thing (as was a loue feast till
then) to continue so nere the L. supper, whē
it was abused, how would they allow the
chaunge of sitting into kneeling, especially
in these two considerations?*

5 *First, because the abuse of loue feasts (viz.
superfluity) was never so great, and scan-
dalous, in the Apostles time, as the abuse
of kneeling (viz. Idolatry) was and is in
the sinagogue of Rome: And besides, Loue
feastes were either before, or after the L.
supper, whereas kneeling is in the principal
part of the holy Communion. Therefore if
the Apostle banished Loue feastes from the
L supper, because of the abuse, & brought
the Church to the simplicitie of the first in-
stitution, Is it not a tempting sinne to re-
taine*

taine the Idolatrous kneeling of Papistes,
 and reiect the exemplary sitting of our M.
 Christ? And the rather, because it is in
 that sacrament, & in that part of the sa-
 crament, which especially setteth forth our
 communion with Christ, & his Church,
 and is therefore called The communion.
 In due consideration wherof, how can wee
 imagine, that Christ hath any honor by
 our kneeling? Seeing it swarveth, not only
 from his example, but also from the prac-
 tise of all reformed Churches, except in
 England, which the Papistes themselves
 call Puritan-papisticall, for retainyng
 this, and other popish corruptions, and, Se-
 ing it may be an argument (especially to a
 papist not understanding our tongue) that
 we haue communion with Antichrist, &
 & his synagogue, at least in the Idolatry of
 bread worship. Which our failing, or care-
 lesnes to avow our communiõ with Christ
 and his church, and not abhorring all cõ-
 munion with Antichrist & his synagogue
 cannot be without grevous sinne. Or el:

1 Cor. 10. 16
 17.

Concertatio
 Ecclesie Ca-
 thol. in argu.

Paul

Gal. 2.11, 12
 1 Cro. 11.16
 2. Cor. 6.15.
 27.
 Deut. 12, 30,
 34

Paul sinned, when he rebuked Peter for not holding communion with the Gentils converted, and wrote without good warrant, where he saith: If any lust to be contentious, we haue no such custome, neither the Churches of God. & in another place: VVhat communion hath Christ with Beliall? Come out, and touch no vncleane thing. Dost not God streightly forbid vs to serue him, as Idolators doe their gods. These things considered, Can kneeling wherewith Papistes doe honor their breade God, be honorable to Christ, in his holy sacrament?

6 Secondly, whereas the end of a sacrament is to informe the outward man, by sensible demonstrations, it pleased our M. Christ to vse such a gesture, as, agreeably with bread and wine setteth out our communion and spirituall familiaritie with him, and reioycyng in him. And therfore as he saith, If any heare my voyce, and open the dore, I will come in to him, and sup with him and he with me, so he saith, Many shall come from the east and west, and shall sit with Abraham etc. By which places it appeareth that as by supper, so by sitting, familiar reioyc-

ioyces.

Reuel. 3. 20.
 Math, 8. 11,

ioycing, or reioycing familiarity is expressed. In which respects the communion is called the Lords supper & not A Sacrifice, & we are said to be partakers of the L. table, & not of an alter. And therefore 1 Cor. 11. 20. & 10: 21 not kneeling, and sitting is for receiving. Wee read not of any gesture of bodie prescribed, or observed in Circumcision, and Baptisme as in the Passover & L. supper. Because there needeth no materiall regard Exod. 12. 11 Numb. 9. 3. 11. 12. Math. 5. 17. & 26. 20. to be had of any certaine gesture in the 2. former sacraments, so the foreskynne were cut of, and water be used: But in the other two, a gesture, answerable to the action is requisit. And therefore God prescribed to his people: when they were to flie out of Egeipt, the gesture of loynes gyrded, & staves in their hands, because the eating then of the passover was in hast. But that gesture being but for that time, as may appeare by the omission therof, when the observation of the passover was established, our Master Christ, who came not to break but fulfill the law, and knew what was fittest

est to be done, did not eate the passover sitting, a gesture more answerable to eating in peace, than the former used in Egeipt. Wherby kneeling is convinced, as being a gesture altogether vnanswerable to eating And the rather, because it darkeneth the counsell of God, and beyng a signe of the greatest Submission obscureth that Reioy-
 cing familiaritie, which the L. supper signifieth, and sealeth. Doe we not condemne the papists for ministring the communion in one kinde, because such an administration is against Christ his example, and doeth not liuely demonstrate the Lords deat.h? Here a caveat is to be given, that none take occasion by this discourse, to iustifie the childish pedagogy of signifynge ceremonies devised by man, Seeing sitting was used by Christ, and the signification thereof is found in scripture. And therefore that chilaish pedagogy is not iustified by that worthy servant of Christ, M. Cartwright, his iudgment, viz. That sitting doth signifie our rest in Christ Iesus.

That

Iob. 38. 1.

1 Cor. 11. 25

26.

That kneeling may be more soundly convinced as a wilworship, objections are to be answered. Therefore where it is supposed that Christ and his Apostles ministred & received sitting but by occasion, and not of purpose: because they were sitting before in eating the passeover. whereas if Christ had sitten down of purpos to administer the communion, then all that is said is graunted to be some purpose. The answer is short, yet full: Christ did sit of purpose, when he ministred his last supper. For after the passeover he rose, washed his disciples feet, and sat downe againe.

If it be demaunded, why the Church is not bound to the time of evening, as well as to the gesture of sitting, sith Christ observed the one, as well as the other? It may be answered: Time being a common circumstance to every action (for nothing can be done, but in some time) the particular time is not to be observed, except Christ had sanctified it to the communion, as God sanctified the 7. day, on which he rest.

Ioh. 13. 4:16
Gen. 2. 2

Math. 26. 11: rested, or (at least) chosen it of purpose, as
 45
 Lck 22. 53: he did sitting. But whereas it was upon spe-
 ciall, and necessary occasion, for the passeo-
 ver must eaten before the L. supper could
 be instituted instead therof, and presently
 after supper the hower came, when Christ
 was to be betrayed, therefore if the Iewes
 transgressed not the institution of the pass-
 over, by chaunging a gesture, at the first
 prescribed by God according to that their
 present occasion, in another sitter for a tie
 of rest, much lesse doe christians transgrese
 the institution of the L. supper, by chaun-
 ging the time taken by Christ upon occasi-
 on, but not prescribed, into some other sit-
 ter (in discretion) for the ordinarie cele-
 bration of the L. supper. As probably the
 Primitiue Churches did. For very first
 day of the weeke (viz. the L. day) the bre-
 thren came together to breake bread, id
 est, to minister the communiō. So that
 either they never met upon the L. day,
 but in the evening, or else they celebra-
 ted the communion at some other times.

Act. 2. 42. &
 20. 7.
 1 Cor. 16. 2.
 Revel. 1. 10:

but

but for my alteration of the gestures of sitting, especially into kneeling there is not the least probabilitie.

It is further objected. That we may kneele in regard of prayers to be vsed, by prescription of authority, at the deliuering of the bread and wine. viz. The bodie of our Lord Iesus Christ which was giue for thee, preserue thy bodie and soule into eternall life, and take and eate this. etc. Heere vnto these answers may be returned. Seing we reiect Christ his example of sitting for kneeling, we must not stand vpon what we may doe, but humbly consider what we must doe. For if there be not a necessary, and a iustificable cause both of those prayers, and of Kneeling in regard of them, doe we not presume vpon Christ his patience, in reiecting his example? Now, what necessitie is there of those prayers, at that very time? Seeing prayers goe before, and follow after. Againe, must we needs kneele at every bitte of a prayer? Is their more necessity to obey a needlesse direction to kneele at those prayers, than to follow the example of Christ, In sitting when

when we take eate and drinke, things requyred in the same sentences? And why must the people kneele, when they heare those prayers, rather than the minister who pronounceth them? But it is a question, Whither those prayers be iustifiable or no. For besides that, by reason of them, Kneeling, devised and abused by Antichrist, doth crosse the practise of Christ and his Apostles, and they may seeme awayne repitition: Even the adding of the to the words of institution is contrary to the minde of Christ. For he did first blesse or pray, and after gaue the Elements, in a sacramentall forme of words, without any addition, saying, take, eate, etc. Which order of administration, and forme of words, Mathew, Marke, Luke, and Paul doe so constantly, precisly, and sincerely relate, that any may perceiue the meaning of the spirit to be. That the sacramentall forme of words ought precisly to be obserued, without any addition. And the rather because Paul beginneth his relation thus,

Math 6. 7 &
26. 26. etc.
Mark 14. 22
Luk: 22. 19,
etc.

I haue receiued of the Lord, that which I ^{1 Cor. 11, 23} haue also deliuered, etc. So that it may ⁴ seeme to be against religion and reason, that to a sacramentall forme of speech, wherein the minister should only supply the person of Christ, there should be added a prayer, as in the name of the Church. This confusion is fitter for Babilon, than for Sion. Lastly, Why is not a short prayer, after other going before, as well ioyned to the sacramentall forme of Baptisme: viz. N. I baptise thee In the name of the Father etc. If then this addition of prayer to the sacramentall forme of words, be not of faith, ^{Rom. 14-5, 23} how can we, with faith and a good conscience, confirme, or allow the same with our kneeling?

Lastly for iustifying of Kneeling, it is affirmed. That it is indifferent whither we sitt, stand, or kneele: Seing Christ did sit, when he did eat the passover. Whereas God commaunded the children of Israel in Egypt to eat the passover standing, and some reformed churches receiue stan-

ding, for all that Christ did sit at his last supper: Therfore the King may appoynt Kneeling, as the most reverend gesture, and best beſeeming ſo holy an action. For answer wherunto, howſoever that which is alreadie ſaid, may ſuffice, Yet it may be further conſidered, That though it be admitted, that it is indifferent to ſit, or to ſtand, yet it doth not follow, that Kneeling is indifferent, For ſitting is the example, and ſtanding is a gesture ſometimes uſed in ordinary eating, and (in the obiection) it is ſaid to be preſcribed at a ſacramentall feaſt. Againe, It doth not follow; That becauſe Chriſt uſed a gesture fitter for eating in his time, inſtead of a gesture preſcribed vpon occaſion, it is therfore lawfull to uſe a gesture nothing answerable to eating, and that taken out of the Synagogue of Antichriſt (as though the word of God came out of it, or to it onely) inſtead of a gesture moſt answerable to eating, & of purpoſe uſed by Chriſt at the inſtitutio of the ſacrament. So that, notwithstanding
all

all that is said for Kneling, His Maiestie
 (vpon whome the burthern as of this ge-
 sture so of other ceremonies, is layde) may
 remember, That Hezekiah appoynted ^{2 Chro: 29}
 Levites in the house of the Lord with Ci- ^{25,}
 balls, etc. according to the commaunde-
 ment of David, and Gad the Kings Seer,
 and Nathan the Prophet, for the cōmaun-
 dement was by the hand of the Lord, and
 by the hand of his prophets. And withall
 consider, that if Kneeling were the most
 reverēt gesture, & best be seming the holy
 cōmuniō, our L. & Master would nothaue
 sitten downe of purpose, at his last supper.
 And that Ahaz was deceiued In deeming
 the Alter at Damascus, more honorable ^{2 King 16}
 for Gods service, thā the alter of the Lord. ^{10, 12, 14, 15}

Having said that which may be suffi-
 cient to a man reasonable, and not con-
 tentious, against the iustitution of knee-
 ling for supposed reverence in regard of
 God, it remaineth that somewhat be said
 against the iustitution of Kneeling, for
 reverence in regard of bread and wine.

Which need not be much, For no sound protestant, of any knowledge, will affirme it, but rather presently consider, That if kneeling be instituted for reverence in regard of bread and wine, It must be either because they represent the body & bloud of Christ, though remaining bread and wine touching there substance: And then for like reason, we may worship the crucifixe, and image of God, as the papists doe: Or, because Christ is really, bodily, & locally, though invisibly, present in the, either by Transubstitution, according to the herisy of the papists, or by consubstantiation, according to the herisy of the Lutherans. These things cannot but be considered, And then it must needs follow, that if we abiure these herisyes of Papists, & Lutherans, we must also abhorre idolatrous, & superstitious kneeling, their daughter and Nurse, which was never hearde of before Transubstantiation was hatched in the synagogue of Antichrist. So that immediately after Pope Innocent decreed Tran
sub-

Substantiation, Pope Honorius decreed kneeling. Therefore if Harding doth graunt that it is not well to kneele: but in regard of a reall, & bodily presence, a sound protestant should infer, But I detest your reall presence, therefore I abhorre your Idolatrous kneeling.

Annf. to M.
Iuels chalēg
fol. 111

12

We are to abhorre kneeling, not onely because we abhorre the herisyes of worshipping images, Transubstantiation, & Consubstantiation, but also, Because it is the shew of the greatest evils that ever were, viz. Idolatry in worshipping a God made of a peice of bread, and of communiō with Antichrist, rather than, with Christ, and therefore the greatest scādall that ever was or can be, both in regard of those evils it doth occasionally teach, or confirme, As also in regard of multitudes (indeed the most part of people) either not sufficētly instructed in the right understanding, & use of the sacrament, and therefore caried with a blinde devotion learned by tradition, or corrupted (more or lesse) with the leaven

1 Thess. 5. 22

of poperie. Who all in regard of their weaknes, are indangered by this gesture, either grossly to commit the Idolatry of papists, or to haue a superstitious estimation of the outward elements. And the rather, because by the 21 Canon it is provided: That no bread, and wine newly brought, shalbe vsed, but first the words of institution shall be rehearsed, when the said bread & wine be present vpon the Communion table. As if the words were incantations, & the table like the aulter which sauctifieth the sacrifice. May not this prouiso seeme (at least to the simple) to make way at least to the Popish consecration? How greuous a sinne it is to scandalize the weake, may appeare by the wordes of Christ: viz. whosoever shall offend one of these little ones, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. And of Paul: If meate offend my brother, I will eate no flesh, while the world standeth, that I may not offend my brother. What an offence or scandall is, the Apostle sheweth in the same chapter, viz. An occasion of falling to the weake.

The

Math, 18. 6,

1 Cro 3. 13.

ver. 9

The perticular offence he speaketh of is this: Notwithstāding the gospell was preached a convenient time, and that by the Apostles, yet many wanted knowledge, & verf 7:10. even vnto that time, did eate as a thing sacrificed to an Idoll. Of whome if any should see a man indued with knowledge sit at table in the Idols temple, his weake conscience might occasionally be imboldened to eate those things which are sacrificed to Idols. If Paul would never eate flesh rather than he would offend in this case, because in so doeing he should sinne against ver. 12 Christ, how dare a christian, hauing knowledge, kneele in the presence of any, who, for want of knowledge, recrue superstitiously. Of which sort, seing there be so many even untill this hower, and ever likly to be, that we know not when, and where to communicate without some such, either old, or young: it followeth, that as sitting at table in the Idols temple, could not be without sinne, in the Apostles time, so kneeling cannot be without sin in these dayes,

Sum of the
conf. pa. 74

Rub. after
the com, sect
5.

Hom. againt
peril of Idol
part 3 a

Levit: 19. 14

when the number of faithfull teachers is much decreased, but of papists much increased, & by our kneeling much confirmed in their bread worshipec. Therefore If his Maiesties iudgment be sound, that the surplice is not to be worne, if Heathenish men were commorant among vs, who, thereby. might take occasion to be strengthened in their paganisme? shall we by our corrupt practise of kneeling, strengthen the papists, who swarme among us, in their Idolatry? If the State doth well, in ordeining the sacrament to be administred in vsual bread to take away superstition, wheras Christ did by occasion, minister in unleaueed bread, shall not we doe ill, In teaching, or confirming superstition by kneeling, whereas Christ did of purpose minister sitting? Setting up of images in churches onely to be lay mens bookes, is, by authoritie condemned, because they are as stumbling blockes in way of the blinde. So that they haue been, are still, and will be hereafter worshipped by ignorant persons. Is not kneeling as scandalous? How can it then be iustified?

But

But it is said, that the Kings cōmaūdemēt
 taketh away scandall, in things indifferēt.
 And it may be averred that this is a beg-
 ging of the question, except it be proued
 by the word, that kneeling may be without
 sinne, and that notwithstanding it be an
 institution of man, contrary to the exam-
 ple of Christ, a signe of communion rather
 with Antichrist and his sinagogue of Rōe,
 than with Christ and his Church, it haue
 no proportion with sacramentall eating,
 and haue beene, is, and will be bread wor-
 shipe. But suppose that in it selfe it were as
 indifferent as was eating of flesh sacrificed
 to an Idol, not in the Idols temple, but at a
 priuate table where no weake ones were, in
 the Apostles time: yet how doth the Kings
 commaundement take away scandall from
 kneeling in publicke places? Doth it make
 all so sure, that none can be scandalized?
 Or, if that cannot be, doth it take away
 guiltines from the scandalizer, as if all the
 blame of scandalizing, were in the Kings
 commaundement? Suerly it must be in the
 former

1 Cor. 10. 27.
 28.

1. Cor 8. 11.
Numb: 35

31

2 Sam, 11: 15
16, 17.

former, or els the latter cannot be, For by scandalizing a weake brother perisheth. Of whose bloud, the scandalizer is guiltie, as Ioab was of Vriahs bloud, notwithstanding the Kings commaundement. Here his Maiestie knowne to be of a gentle disposition, & to haue learned, yea professed better thinges in Scotland, is most humblie prayed, to take this word (King) as spoken in imitation, and vnderstood of Cantor: who knowne to be of a violent disposition, did cary matters in the Convocation, and published Canons not orderly, & fully concluded, as some of his suffragane prelates report, But it is impossible, that the Kings commaundement should make all so sure, that none can be scandalized, the generall ignorance of the people, the disposition of the ignorant vnto superstition, the old leaven of popery not purged, & the multiplying of papists, all well considered. Nay rather, It is likely, that by the commaundement, the scandall will be the greater. Especially in regard of the 27 Canon, where ministers

ministers are commaunded, under paine of suspension, Not wittingly to administer the sacrament to any, but such as kneele. May not simple, & superstitious persons take occasion thus to argue? Why should kneeling be thus urged by authoritie, if the sacramentall signes of the bodie, and bloud of Christ, be no more to be revered, than water applyed in baptizing children? Seeing that is also a sanctified signe of Christ his bloud, that we sheth away our sinnes, and iniquities.

To conclud, If kneeling in the very acte of taking, eating & drinking the sacramentall bread & wine, in the holy communion, be (1) an institution of man. (2) If it be the taking of Gods name in vaine, when it is without all respecte of reverence (3) If God be not honored thereby, except it be according to his will. (4) If it swarue from the example of Christ his sitting, & therefore deserueth no prayse. (5) If it be a provoking sinne to reiect the exemplary sitting of christ, wherby we shew our selues

to be in communion with Christ, & the re-
 formed churches, and to retaine kneeling,
 which for bread worship, ought to be ba-
 nished, & wherby we seeme to be in comu-
 nion with Antichrist, & his sinagogue. 6)
 If it obscureth that reioycing familiaritie
 in & with Christ which the L. supper sig-
 nifieth (7) if the argument from Christ
 his example be made the stronger, in that
 he sat of purpose. 8) If the lawfulness of chu-
 sing a fitter time than the euening cannot
 iustify our reiecting Christ his exemplary
 sitting (9) if the bittes of prayer ioyned
 with the words of institutio do make knel-
 ing the more sinfull (10) If kneeling be not
 as indifferent, as standing, nor best besce-
 ming the holy communion, and the King
 must appoynt nothing but by the hand of
 the Lord. (11) If we ought to abhor knee-
 ling, as we abhorre the worshipping of I-
 mages, Transubstantiation, & Consu-
 bstantiation. (12) If to scandalize be grie-
 uously to sinne, and kneeling be a shew of
 the greatest evils, and withall the greatest
 the

scandall. And (13) If it be a begging of
the question to affirme, kneeling to be in-
different, & the Kings commaundement
(so called) doth rather increase, thā lesson
scandall by kneeling, It may be averred,
that kneeling in the very acte of Taking,
eating, and drinking the sacramentall
bread & wine, in the holy communi-
on, cannot be without sinne.

The Printer to the reader.

The copy sent me wanted direction for the quotations: &
I wanted an English corrector therefore haue failed more
than I would: especially in placing them. But pardon I
pray, and take knowledge of these principals:

Errata,

Pag 2 put downe Rom, 16, 17, 18, phil, 3, 2.
19, gal, 6, 12 lines, 2 pa, 5, pu, d, mal. 1, 6, 7, 12
pa 6, 2 king 5, 18 | 3, pa 7, 1 cor. 11, 1, 15, pa
10, 1 cor, 11, 16 | 3 & 2 cor 6, 15, 17 | 4, &
deut 12, 30, 31 | 5, math 8, 11 | 2, pa, 11 set
vp 1 cor 11, 20 & 10, 21 | 2 & p, d, exo, 12
11 | 6, num, 3, 11, 12 math, 5, 17 & 26, 20 |
12. pa 12, 11. put out not. & set vp lcb 38, 2
11, p, d, 1 cor, 11, 25, 26, 16, pa 13 s, v: John
13, 4, 12 | 10. p, d, gen, 2, 2, 3, 13. pa 14 pu, d:
Math 26: 31: 45: Luke 22: 53: lin 4 read must
be eaten lin 11. read into another. pa 16. li: 2
read sentences prescribed & s, v: math. 6: 7 | 5